



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BRIEF NOTES

A Hindiism in Sanskrit

We are all sufficiently familiar with the enormous extent to which the popular Indian dialects of ancient times, the Prakrit dialects in a wide sense, influenced Sanskrit and even Vedic phonology and vocabulary. Less attention has been paid to the fact that there are in late Sanskrit clear traces of similar influence from dialects in a still later stage of linguistic development—a stage so late that they can only be called modern dialects. By modern dialects I mean, of course, dialects of the same general character as Hindi, etc.

The extent of such influence is as yet wholly undetermined. So far as I am aware no systematic investigation of the question has ever been made. I know only of stray notes, some in Sanskrit lexicons, some in other places. One case is the late Sanskrit 'root' *lā* 'to take.' It is obviously connected with the common Hindi word *lenā* 'to take' (cf. also *lānā*, for *le-ānā*, 'to bring'). This goes back ultimately, through Prakritic forms, to the Sanskrit *labh*. Evident as this is, neither the major nor the minor Petersburg lexicon points it out (tho Monier Williams notes it), nor does Weber allude to it in connection with the occurrence of the word in the Jainistic Recension of the Vikramacarita (*Ind. Stud.* 15. 274, 353, 366).¹ The genuine text of Vikr. JR. has it only once (V. O. 20); individual mss. have it as var. lect. in two other places, which perhaps points to the familiarity of the copyists with it.

As a small contribution to a future comprehensive study of this subject, which I sincerely hope some scholar competent in both Sanskrit and the modern vernaculars may soon undertake, I wish to record another evident Hindiism (or at least 'modernism') which I have noted in the Sanskrit text of another version of the Vikramacarita, the Southern Recension (SR, as I refer to it). It is the word *ādeśa* in the sense of the Hindi *ādes* 'salutation, greeting.' I can find no previous record of this use of the Sanskrit *ādeśa*, nor of its Pāli or Prakrit equivalents. I

¹ Uhlenbeck's *Etym. Lex.* is dolefully ignorant of the simple and obvious origin of this word, and flounders hopelessly over it.

therefore conclude that it is proper to interpret it as a Hindi-ism—by which, of course, I do not mean to commit myself necessarily to the proposition that it was borrowed precisely from one of the dialects now called ‘Hindi.’ But it seems that it was most probably taken from some dialect parallel thereto, at least.

The passage speaks for itself; no argument is necessary beyond the statement of the simple fact that the Hindi *ādes* is a very common word in this meaning. This being understood, I think no Sanskritist will hesitate to interpret the passage as I do. We must, then, amend our Sanskrit lexicons by adding the meaning ‘salutation’ for *ādeśa*.

The word occurs in Vikr. SR 14. 0. 11. The entire passage reads:—

rājā 'pi tatra nadījale snātvā devatām namaskṛtya yāvad āgacchati, tāvad avadhūtavāso nāma kaścid yogī tatrā 'gataḥ. tasyā 'deśaṃ dattvā sukhā bhave 'ty uktas tena saha taddevālaya upaviṣṭaḥ.

The mss. are nearly unanimous; one has the interesting variant *tasmāi namaskṛtya* for *tasyā 'deśaṃ dattvā*. This makes assurance doubly sure as to what *ādeśaṃ dattvā* means. Translate:—

‘But when the king had bathed in the water of this river and made obeisance to the deity, as he drew near, a certain ascetic named Avadhūtavāsa came in there. When [the king] had given him a salutation and had received the reply “May you be happy,” he sat down with him in that temple.’

The date of the passage cannot be determined with anything like precision. But it cannot, I believe, be earlier than the 11th century A. D. (which is the earliest possible date, in my opinion, for the original Vikramacarita). And there is some evidence to indicate that the Southern Recension of Vikr., the only one in which the word occurs, was composed not earlier than the 13th century. On this point see Part 4 of the Introduction to my Vikramacarita, in the Harvard Oriental Series, vol. 26 (now in press).

FRANKLIN EDGERTON

University of Pennsylvania